already bearing fruit in China. The Christians included very few men of social or political prominence, especially in later years, but they were to be found in practically every province and usually numbered two hundred thousand or more. Western science, especially mathematics and astronomy, was being studied by Chinese scholars. Cannon of the more powerful kind then in use in the West—some of them cast by missionaries at the command of Manchus and Chinese—played a part in internal and external warfare. The Western style of painting was having its influence upon some of the Chinese artists. It is possible that the efforts of Chinese scholars to devise a phonetic system for writing the language—of which there were at least two—were due to contact with Westein alphabets.

More marked than the influence of the Occident upon China was that of Chinese culture upon Europe. The Roman Catholic missionaries translated portions of Chinese literature and wrote extensively on the country. Their works were widely read. Since their reports, on the whole, were appreciative of Chinese culture, the result in Europe was an admiration for the Middle Kingdom. For a time in the eighteenth century things Chinese became a fad. Never before had China had so much effect upon lands so distant from her borders. Rococo art reflected a knowledge of Chinese forms. Chinese gardens, pagodas, and pavilions were built by the noble and the wealthy. Many plants were introduced from China, some of them later widely cultivated and extensively developed. Tea roses, azaleas, greenhouse primroses, chrysanthemums, mountain peonies, and China asters were among the flowers introduced into Europe from China in the seventeenth, the eight-

eenth, and the early part of the nineteenth century. Chinese sweet oranges were taken by the Portuguese to Europe and Brazil and spread throughout much of tropical and subtropical North and South America. Sedan chairs were fashionable, lacquer, incense, tea, Chinese colors, and the Chinese style of painting were popular, the earliest wall papers appeared in imitation of Chinese designs, and true porcelain was for the first time produced in Europe. The deism so widespread in intellectual circles was reenforced by the knowledge of Confucian philosophy which came to the West, for the two systems had much in common. Here, said the deists, was "natural religion" actually in operation. To the "liberals"